

Home Missionary Work.

BY C. M. JENSEN.

If you cannot cross the waters,
And degraded heathen save,
Cannot go to foreign countries
Speak of Christ 'mid learned and grave,
You can tell it 'mongst your neighbors,
You can find a field near by;
Dying souls are all around you,
Send to them the warning cry.

Just as precious to the Master,
Are the lost ones by our sides,
As the souls who grope in darkness
In the heathen land so wide.
See them standing all around us,
Weak, degraded, stained with sin,
Knowing naught but sin and blindness,
Souls whom Jesus died to win.

If you cannot give your hundreds
To the missions in our land,
You can give a nobler token
Of your love for fallen man;
You can point them to the Saviour,
You can lend a helping hand,
Speak of hope and love to cheer them,
Tell them of the better land.

Tell them how the Saviour loves them,
How he died that they might live,
How he suffered that to mortals
Life eternal he might give.
Point them to the throne of glory;
See, he stands with outstretched hand,
Pleading for them to his Father
As the Saviour only can.

Christians who have long been waiting,—
Waiting for the Lord's command,—
"Go to work," the Saviour bids thee;
Mid the idle do not stand:
Soon the harvest will be over,
Soon the victory will be won;
From the Master you may hear it,
Good and faithful one, "Well done."

Pastoral Work.

Paul says, "We taught you publicly, and from house to house. Acts 20: 20. Paul was faithful in his public ministrations and admonitions. It would seem that many who profess pure religion and are enjoying that perfect love that excludes slavish fear are afraid of the people. How can we confidently expect to make a success of our calling and become able ministers of the New Testament unless we become workers together with God? The word of God makes it the duty of every minister of the Gospel, as an under shepherd to watch over his entire flock. Not simply and exclusively form the pulpit, but to care for every individual member. "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God." Brethren does not this hold us as ministers to pastoral visiting, and we notice also that our members hold us to the same rule. They say come oftener. As to the length of time to be occupied in these visits the Bible is silent. I think it seldom necessary to prolong such visits more than one hour. We cannot converse profitably more than one hour. After that usually the brethren and neighbors come in for a share and the command "speak evil of no man" is violated. We are to prolong our visits however until we have done our whole duty. Not merely in a social point of view, but spiritually. To inquire how each soul prospers. Not prolong our visits until they become repulsive to the entire family. It is a good time to retire when there is a desire on the part of the family to have you remain.

Oh how important that we persevere our influence. Some Methodist ministers stay all day and all—yes a week, and so influence the inoffensive saints that they become *pets*. (I know what I say for I was once a Methodist preacher myself.) We find crooks and a bias of mind in many good members for which preachers are to be blamed.

Again many ministers confine their visits to the membership alone. Our preacher ought to have grace to go anywhere this side of the pit of woe, if by that effort he can rescue a lost man. I visited a family in Michigan who told me, you are the first minister that has been in our house, for thirteen years. Our members ought not to expect our ministers to spend too much time with them and yet many of them do not seem offended if the

preacher does not eat at their table every week. Again the minister who calls upon the unsaved in their own homes becomes acquainted and manifests an interest in the entire family in his congregation and usually they will except the plainest truths he may have to offer. Again he who will sacrifice his time in behalf of others, instructing them in eternal or spiritual things will find those whom he is trying to benefit usually willing to help him in the temporal way. Sometimes it may be otherwise for our good, but we will receive the refreshing for our souls. For one I feel that I can never put forth too much personal effort to bring souls to Christ. I want to work in the church just like the laboring man does at his daily toil. Just take time enough to eat my meals and go out working in the vineyard of the Lord. I never want to be found wanting for work in God's cause. Are not many of us found wanting? Are we clear before God and the church? Have we done our whole duty teaching the commands of God, the ordinances of God's house, both in the pulpit and out of it?

A Methodist minister told me he had made 600 visits during a conference year; the result was he had a great revival that year. Then why not have a reformation deep and thorough and live up to our own teaching. There is a cause for every failure. Yet there is a road to a glorious triumph all through our borders. If we as ministers were as active and as ready to put forth some personal effort as the Roman Catholic sisters of charity (of which I am very formally acquainted) or the ordinary book agents, we would see greater results attending our efforts. We exhaust ourselves in our studies and in our pulpit efforts and expect the people to come to us. Brethren let us go together and persuade them to come to Christ.

May God help us to be ever ready to do your part as ministers of the true church of God is the prayer of your humble servant.

S. P. STEVENS.

Do You Want to go to Heaven?

BY J. H. WORST.

How does a man know that he will enjoy heaven? How does he know that its environments will gratify his senses? Theoretically, heaven is an eternal state of bliss and therefore it must gratify every sense. But will it? The man that enjoys heaven here will enjoy it hereafter and through all eternity.

In this world heaven and hell are blended and we catch a foretaste of each. We experience bliss and sorrow, pleasure and pain, virtue and vice, love and hatred. It does not take a philosopher to distinguish between them or to separate them. We ought to love the one most which we labor most to propagate, either actually or incidentally.

One man cultivates virtue for virtue's own reward, love for its bliss, and joy for its enjoyment. Another makes the very opposite the underpinning of his social fabric and yet each imagines he will enjoy heaven if he gets there.

Heaven can only be heaven to those who appreciate and love it on earth.

The man who labors hard to enrich himself in all that goes to make this life successful without regard for justice, humanity or principle, and ignores all the heavenly qualities that invite his warmest friendship would no more enjoy heaven than a wild Hottentot would enjoy a session of some philosophical society.

Learn to love the heaven that abounds and when the good and evil are separated and intensified he will fly to the one he appreciates as the needle flies to the magnet. It is a question of attraction, and religion is to direct the desires of the heart and not a mere profession. You cannot profess religion and serve this world absolutely, and retire in the end of life into heaven.

The rich young ruler was required to sell all his possessions and distribute unto the poor, and follow Christ in order to inherit eternal life. The conditions were severe but the case was a severe one, and the lesson we learn from it is, the desire of the heart governs the future reward.

If the supreme desire of the heart is gold, then gold is the only element that can gratify the craving,

and there being no unappropriated gold in heaven he must find his gratification outside of heaven. So of any and every desire of the heart whether wealth, revenge, hatred, or justice, mercy, kindness; each has its place and we may go to them, but they will not come to us.

But says every one, "we desire heaven." Prove it then. Prove it tangibly. Let the life and not the profession give color to the statement.

As long as weather cuts no figure in labor, but does in attending church or prayer meeting; as long as a dime is ten times as big for the contribution box as for beer or tobacco; as long as horses or cows, or hogs can be purchased for profit but we are "hard run" when a dollar is needed for preaching, colleges, or church edifices, it does look as though we love this world practically and heaven theoretically. Does it not my brother?

If we dislike pain why contribute toward its growth. But we do, though we know that Satan is the father of pain. The same may be said of every unpleasant thing that afflicts humanity.

Ah! my brother, these subtle issues have a sure foundation and the puny pleadings of misguided minds will avail nothing at last.

Baptism.

"That in the mouth of two or three witnesses every word may be established."

It is not the law of God that is to be established, but the offender is to be convicted by it. Receive not an accusation against an elder, but before two or three witnesses. If a charge is brought against a brother, that charge must be sustained by two or three witnesses.

It does not require a repetition of the commission or form of baptism to sustain a complete baptism in the name of the Father and of the Son and of the Holy Ghost. If God commands once it is as true as if he had repeated it two or three times. To repeat is not considered evidence. We would prefer the language of inspiration in relation to baptism. One baptism in lieu of trine. Baptism is an ordinance that we can add to or take from. If we confound the three names, we take from, and consequently it will render the ordinance incomplete. As it regards the opposite of the complete mode and the charge that is alleged against the complete baptism, that a repetition of the same action constitutes a variety of baptisms, is an error. It is impossible to have a repetition of the mode without a repetition of the nouns or names of Father, Son and Holy Ghost.

S. A. LEEDY.

Montevallo, Mo.

Program of the Brethren Sunday School Convention of Ohio.

TO BE HELD AT THE FAIRVIEW BRETHREN CHURCH,
FAYETTE COUNTY, FRIDAY, JUNE 15.

FIRST SESSION, 2 P. M.

MUSIC.	Prayer,	P. J. Brown.
MUSIC.	Address of Welcome, 10m.,	Mack White.
MUSIC.	Response, 10m.,	C. E. Deffenbaugh.
MUSIC.	"The Sunday School,—Its Objects and Methods," 30m.,	A. L. Garber, Isaac Kilhefner.
MUSIC.	Question Box,	30m.
MUSIC.	"Managing a Sunday School,"	V. E. Wampler, S. E. Shook.
MUSIC.	Adjournment.	

EVENING SESSION, 7:30 P. M.

MUSIC.	Devotional Exercises,	Sam'l. Kiehl.
MUSIC.	Essay, 10m.,	V. H. McCoy.
MUSIC.	"How to Make a Live Sunday School," 30m.,	E. Mason, Rev. Lewis.
MUSIC.	"Qualifications of the Sunday School Teacher," 30m.,	J. A. Miller, H. S. Jacobs.
MUSIC.	Question Box,	
MUSIC.	Adjournment.	

SATURDAY MORNING, 9:30.

MUSIC.	Devotional Exercises,	John Moomaw.
MUSIC.	Sunday School work—Non-sectarian, 30m.,	J. M. Tombaugh, S. B. Alderson.
MUSIC.	Privileges and Powers of S. S. Teachers, 30m.,	Isaac Ross, J. E. Ockerman.
MUSIC.	Question Box,	
MUSIC.	Reports of Delegates.	
MUSIC.	Appointment of Committees.	
MUSIC.	Miscellaneous Business.	
MUSIC.	Adjournment.	

A Missionary Meeting will be held at the close of the S. S. Convention, beginning Saturday, at 2 P. M., and a second session at 7:30 P. M.

Sunday, June 17th, a Missionary sermon at 10:30 by E. Mason. Children's Meeting at 2:30 P. M., conducted by W. C. Perry and J. O. Pierce.

Services at 7:30 P. M. Sermon by P. J. Brown.